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A

Visitation of the Diocese of Chester,

BY

JOHN, ARCHBISHOP OF YORK,

HELD IN THE CHAPTER HOUSE OF THE COLLEGIATE AND PARISH CHURCH OF MANCHESTER,

1590,

WITH THE ARCHBISHOP'S CORRESPONDENCE WITH THE CLERGY.

PRINTED FROM THE MS. IN THE BODLEIAN.

WITH ILLUSTRATIVE NOTES BY

THE REV. F. R. RAINES, M.A., F.S.A.,

VICE-PRESIDENT.

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Visitation of the Diocese of Chester,[1] by His Grace John,[2] Lord Archbishop of York and Primate of England, A.D. 1590.

On Sunday the laste daie of Maye Anno D'ni 1590 "in Eccl'ia pchiali sive Collegiata de Manchester," between 9 and 11 o'clocke A.M., before the Venerable Master John Gibson, LL.D.,[3] Vicar General and official principal of John, Lord Archbishop of York his grace, and William Goodwin, A.M.,[4] Canon Residentiary of the Cathedral and Metropolitical Church of S. Peter of York, Peter Shaw, B.D.,[5] and Alveredo Acroid, S.T.B.,[6] Commissioners of the said Archbishop for Visiting of the Diocese of Chester within the Province and for summoning to appear Rectors, Vicars, Curates, Chaplains, Masters of Hospitals, Schoolmasters, also Wardens of Churches and Chappels, within the Deanery of Manchester, as they appear in a schedule annexed —

On which day appeared personally Mr. Thomas Williamson, M.A.,[7] one of the Fellows of the said Collegiate Church of Manchester and exhibited to the said Commissioners the Original Mandate of the said Archbishop: And he also exhibited the Foundation Deed of the said College founded by Her Majesty Queen Elizabeth.

And Forasmuch as it appeared to the Commissioners that none of the Fellows, Ministers, or Choristers, do wear Surplices in time of Prayers and Ministration of the Sacraments, which is undecent and offensive in such a Collegiate Church, and contrary to Her Majesty's Laws and Injunctions in that case provided. Therefore the Commissioners did monish them all to provide Surplices and wear them, in time of Prayers and Ministration of the Sacraments in the same Church, before Michaelmas next, or else to appear on Tuesday next after Michaelmas next coming, before my Lord Archbishop and others his Associates, Her Majesty's Commissioners for Causes Ecclesiastical at York.[8] His Grace in the mean time to take [counsel] with them.

On Thursday the 24th June 1590, between the hours of 9 and 11 o'clock in the forenoon, a Visitation was held before the Ven. John Gibson, LL.D., Anthony Higgins, S.T.B.,[9] and James Cocke, M.A.,[10] Commissioners of John, Lord Archbishop of York, in the Chapter House of the Collegiate Church of Manchester. John Atkinson Notary Public. (*Lanc. MSS.*, vol. xxii, pp. 130–131.)

[1] The bishop of Chester was one of the four suffragans of the archbishop of York who, as metropolitan of the northern province, was empowered to visit his neighbour's diocese, and to require ecclesiastical obedience to his injunctions. This visitation of archbishop Piers in 1590, was one of the few visitations that had been held since the foundation of the see of Chester in 1541, but there was no difficulty in recognizing the authority and supremacy of the northern primate. The ecclesiastical troubles and irregularities of this period, so forcibly stated in the preceding memorial presented by the clergy of South Lancashire, as well as in the *Description of the State, Civil and Ecclesiastical, of the County*, appear to have called for the interposition of the archbishop, although his attention was chiefly directed to alleged irregularity in the observance of the Communion service (unless the phrase, "Cōion Boock," included the whole Book of Common Prayer), and to the generai disuse of the surpliec. This simple

vestment was described by one of the fanatical clergymen of Manchester as being "a ragg of the Pope, and a mightie heresie in the Church," (*Lanc. Fun. Certif.*, p. 77, Note,) he probably regarding it as the sacrificial vestment of the Roman Church as well as of the Mosaic Law. (Levit. xvi, 4.)

When we bear in mind the morbid excitement of the parochial clergy at this period, and their virulent dislike of all the distinguishing features of the Roman Catholic ritual, we cannot avoid being struck with the remarkable calmness and moderation of their language to the archbishop. They perhaps felt themselves open to reproach in some respects, and they write as men sensible of their weakness, but unable to justify some of their proceedings, which were obviously irregular and not in harmony with the rubrics. They quite forgot that "the Church had power to decree rites and ceremonies," and that no Church could exist without rules for its government, and that if their impossible aspirations could have been realized the Church would have been broken up into various separate and independent bodies. The archbishop addresses the preachers as one conscious of his power, and although he speaks of an interview and conference with them, they evidently did not care to be brought into close contact with his grace. His running remarks on the Preachers' Letter are vigorous and practical, and quite in the strain of Bancroft's celebrated sermon at Paul's Cross in 1588. (See *Biblioth. Script. Ecclesiæ Anglicanæ*, vol. i, p. 247, 8vo, 1709.) Bishop Chaderton was wisely adopting towards his clergy the *suaviter in modo*, but the archbishop urged his suffragan to carry out in his diocese the *fortiter in re*. It is clear, however, that the prejudices or convictions of the clergy towards their ecclesiastical superiors were insurmountable, and that the surplice long continued to be laid aside, not only in Manchester but generally throughout the diocese. (See *Funeral Certif.*, p. 77; *The Moore Rental*, Introd., p. xlix; *Lanc. MSS.*, vol. xxii.)

For a notice of Dr. William Chaderton, bishop of Chester 1579–95, see *Notitia Cestriensis*, vol. i, p. 8; Peck's *Desiderata Curiosa*, vol. i, lib. III, pp. 3–49; *Lanc. MSS.*, vol. xl, pp. 62–76. He resigned the archdeaconry of York in 1572, in favour of Dr. John Gibson. (Le Neve, III, 134.)

[2] John Piers, fellow of Magdalene college, Oxford, 1546, prebendary of Chester 1566, dean of Chester 1567, and dean of Christ church, Oxford, 1570–1, which, with two benefices, he held together. He was afterwards dean of Salisbury and bishop of Rochester. Having presided over the see of Rochester one year, he was removed to Salisbury, "being beloved by all." In 1588 he was transferred to York, and died archbishop of that see in 1594, aged 71. His funeral sermon was preached by Dr. John King, on 17 November 1594, and is published at the end of that great preacher's *Lectures on Jona the Prophet*, delivered at York in 1594, and pub. 4to, 1600. The archbishop is described as "a great and modest theologist," and "an excellent disputant." There is a short but fair account of him in Le Neve's *Protestant Archbishops of Canterbury and York*, vol. i, 8vo, 1720.

[3] Sir John Gibson of Welburn, knt., LL.D., canon residentiary of York and vicar general, prebendary of Bottevant 1571, and in the year following of North Newbold, and archdeacon of York. He resigned the archdeaconry of York for that of the East

Riding in 1578, which he held for ten years. He was a commissary of the court of Canterbury, and an ecclesiastical lawyer of great repute. He died 28 February 1612–13, and was buried at Crayke. (Canon Raine's *York MS.*)

[4] William Goodwin, D.D., prebendary of Bole in York minster, 1590, which he resigned for the chancellorship in 1605. He became dean of Christ church, Oxford, in 1611, and vice-chancellor of the University 1614 and 1617, and in the latter year he became archdeacon of Middlesex. He died 11 June 1620, aged 65, and in that year his funeral oration, written by Dr. Goffe or Gough, was delivered in Christ church. (Le Neve's *Alumni Westmon.*, p. 50; Wood's *Athen.* (Bliss), vol. ii, p. 463.)

[5] For some account of Mr. Peter Shaw, see p. 15, *ante*, Notes.

[6] Alvery Acroid, B.D., was probably brother of Roger Acroyd, D.D., prebendary of Southwell 1596–7, archdeacon of York (1600–1617), and of Ambrose Acroyd, senior fellow of Trinity college, Cambridge.

[7] Mr. Thomas Williamson, M.A., was the fourth fellow named in queen Elizabeth's charter granted to the Collegiate church of Manchester in the year 1578. He is described in November 1583, Mr. Thomas Williamson, M.A., vicar of Eccles and dean rural. He was instituted to the vicarage of Eccles 4 November 1576, on the presentation of queen Elizabeth. (Baines' *Hist. Lanc.*, vol. iii, p. 49.) On the 1 July 1578, he appeared personally before archbishop Grindall's commissioners in the chapter house, Manchester, with Thomas Edge and Oliver Darbishire, churchwardens of Eccles, when the commissioners commanded the said vicar to be diligent in teaching the youth of his parish in the catechism, to wear the surplice, and to use the perambulations in Rogation week according to the queen's injunctions. And the said churchwardens are commanded to provide a surplice for the vicar or curate, also a cover for the communion cup, at or before the 1 September next, and to make certificate of their so doing; and so they are dismissed. (*Lanc. MSS.*, vol. xxii, p. 130.) He was afterwards a member of the ecclesiastical commission for the north, and was associated with Henry earl of Derby, bishop Chaderton, and other decided supporters of the Lancashire Puritans, who possessed the confidence of the queen in days of conspiracy and danger. On the 18 January 1588, 31 Eliz., he was presented to the vicarage of Childwall, near Liverpool (*Lanc. MSS.*, vol, xxii, p. 46), and was afterwards appointed, like his friend Oliver Carter, by bishop Chaderton, to the chair of moderator of the monthly assembly of the clergy and laity of Manchester, we may hope on account of his charity and moderation. Owing to some charges brought against him "for not preaching the Trueth" in a certain sermon, in the Collegiate church, he and his accusers were summoned to appear before the bishop, and he personally defended his views and statements, but neither the precise charge nor the defence have been recorded. (*Ibid.*, p. 180.) On the 8 January 1588, the bishop called upon him "to give Bond for the Vickarage of Eccles," whatever the obligation might be. (*Ibid.*, p. 54.) On the 9 February 1582–3, "Robert Birche of Manchester, Lynen Draper," nominated Mr. Thomas Williamson, vicar of Eccles, Mr. Henry Pendleton, and Thomas Brownsword, testator's brothers-

in-law, and James Knight, overseers of his will. (*Lanc. MSS., Wills.*) Mr. John Buckley, by will dated 26 June 1593, left him a certain theological work. (*Vide* p. 29, *ante*, Notes.) The following, indorsed "the Bishop or ffellowes letters," in my possession, was probably addressed to Mr. Langley, rector of Prestwich. "Sal. in Xp'o. Whereas you and M^r^ Chaderton and Chetham haue comytted y^e^ Cause of Tythes nowe in questyon to certen arbytraytors indifferently elected betweene yo^u^ Wee for o^e^ p^ts^ are therew^th^ well pleased and will stand to such order as the sayd arbytrators shall Award betweene yo^w^. Fare yo^w^ well. Augs^t^ the 19 1594. Yo^r^ loueinge frends in the Lord. (Signed) W. Cestren, Oliver Carter, Tho. Williamson, Roger Parker." On the 6 July 1595, he and others issued orders respecting "the settles," or stalls in Eccles church. (Gastrell's *Not. Cestr.*, vol. ii, p. 49.) On the 20 June 1598, Richard, bishop of Chester, found him "in residence" at Manchester. (*Lanc. MSS.*, vol. xxii, p. 79). Although a charge was alleged against him at chancellor Yale's visitation at Manchester, 13 September 1598, that he was one of the fellows, vicar of Eccles, and "hath dyvers benefices." (*Ibid.*, p. 180.) His will is dated Eccles 20 April 1603, and in it he expresses "a lively and stedfast faith grounded on the Promises," and leaves his body to be buried "in the Parish church of Eccles." He gives to his wife Jane her thirds, and also pecuniary legacies to his sons Thomas, Randle, and Timothy, and to his daughter Alice Williamson. He gives his "Mansion House in Manchester" to his son Thomas, during the lives of the said Thomas, Randle, and Timothy, and his farm at Barton held under sir Edmund Trafford, to his wife and son Timothy during their joint lives, and the reversion to his sons Thomas and Randle. He appointed as his executors Thomas Richardson, dean (rural) of Manchester, and James Williamson of Stockport, his (testator's) loving brother. He died April 1606. On the 3 May 1606, Mr. James Williamson of Stockport, addressing his "loving couzin" (nephew) Randle Williamson of Ekles, says, "I understand that M^r^ Deane doth refuse to be Executor of my late Brothers will, and will have nothinge to do w^th^ the same, and owinge to my oulde age and weakness I am not able to ride or well to go anie Journeye, and I also decline the trust, and request that my pore brothers friend Dr. Yale, Chancellor, will allow Administr^n^ to be taken." It might seem from the caligraphy that the writer was either a lawyer or a clerical schoolmaster. The goods were appraised 25 April 1606, and the "Books" were valued at x^li^, silver spoons iii^s^ iv^d^, two spinning wheels ii^s^ iiii^d^, harrows, carts, corn in the barn, farming stuff, &c.: total lxxxii^li^ viii^s^ ii^d^. He was the father of two of the *three* clerical Williamsons, all born in Salford, mentioned by Henry Newcome, who was himself the maternal grandson of one of them. (*Fasti Mancun.; Lanc. MSS.*, vol. xii, pp. 161–2; Newcome's *Autobiog.*, vol. i, p. 8; *Life of Adam Martindale*, p. 90, Note.)

[8] The commission was distinct from the ordinary Ecclesiastical Court, and from the court for the North. The act books of the commission, seventeen in number, extending from 1561 to 1639, are preserved at York. They deal with offenders from all parts of the province. J. R.

[9] Anthony Higgin, S.T.B., was the son of Anthony Higgin of Manchester, and of

his wife Elizabeth, daughter of Thomas Birch of Birch hall, gent. He was born and educated in Manchester, and graduated at St. John's college, Cambridge. His brothers were George and Edward, who, with himself, had legacies of 10*l.* each from their maternal uncle, the Rev. William Birch, sometime warden of Manchester, and afterwards rector of Stanhope in the bishoprick of Durham, by will dated 29 May 1575. The testator also says, "the seven new volumes of Civil Law I give to Anthony Higgins with the Annotations of Budæus upon the Pandects—the Canon Law Books to George Higgins—Cicero's Works to Edward Higgins, also Logic, Arithmetic, Cosmography and Books of Astronomy in Latin, and the Poets. All my Latin Divinity Books to those two of my Nephews that first be Pastors in the Ecclesiastical Ministry." Anthony Higgins is named an executor. Will proved 30 November 1575. (*Lanc. MSS.*, vol. xiii, p. 276.) George Birch of Hindley Birch, gent., by will dated 28 July 1611, appointed "M^r^ Anthony Higgine Dean of Ripon" an executor. (*Ibid.*, p. 276.) His own will is dated 12 November 1624. He describes himself as "Anthony Higgin, Clarke and deane of Rippon." He gives to "Thomas Higgin my brother's eldest sonne 200*l.* —to George his younger sonne my farme in Netherdale called Sykes and my house in Rippon. Farther, I hartily pray my brother that for my house in Manchester which descended upon me and so upon my brother from my father that he immediately after my death would setle it uppon Anthony Higgin my nephew Thomas his sonne for I doe greatly mislike that fathers should build and sonnes should sell. I give 130*l.* to S^t^ John's Colledge in Cambridge if it shall please the Maister and the eight seniors to augment five schollershipps y^t^ they may be equell with the foundrace's, and withall a sermon at morening prayer every 30^th^ Januarie and 10^s^ to the preacher—five schollarshipps whereof four were founded by Doctor Ashen (Asheton) for Lancashire, Bushoppricke and Yorkeshire and by M^r^ Gregson, one for Lancashire; and if it please them not to accept soe upon those condicions then I give that 130*l.* to certaine feffies in Manchester and Saforth (Salford) to the use of poore tradsmen lending to none above 10*l.* for three years at the longest. Cosens Thomas Burtch, William Burtch of Dighton, William Burtch of Manchester — Thomas Becke and William Higgin, Edward Brownell and John Swanson of Leeds (legatees). To my cosen Clieburne and my nephew Lumley all my Bookes upon condicion that they when they die shall give them to the Church of Rippon for a Liberarie. To Cosen Thomas Burtch 20*l.* for I am affraid that his uncle who are (*sic*) his guardian will leave him verie bare." Dean Higgin died 17 November 1624. His Life in *MS.*, by the late Rev. John Ward, M.A., rector of Wath, is in the possession of my learned friend the Rev. Canon Raine, M.A., of York, to whom I am indebted for this abstract of the dean's will.

[10] James Cocke, M.A., prebendary of Langtoft, in the cathedral of York, in 1585, which stall he held until his death. He was rector of Etton and master of St. John's hospital at Ripon. He died in January or February 1590–1. (Canon Raine's *York MS.*)

A Letter sent from the Preachers of Manchester[11] (to the Archbishop of York).

Grace, mercy, and peace in the Lord bee with yo^{u} euermore. Amen.

Right reuerend in the Lord, our duties most humblie recomended vnto your Lordship. Pleaseth it your grace, that wheras in your late visitacon, wee especially were comanded by M^{r} Doctor Gibson, to appeare beefore the right reuerend father in God our Bishop, at Manchester, and there after examinacon taken for our seuerall disposicons, touching the matters of conformitie in our church, were enioyned by the said right reuerend father associated with M^{r} Doctor Gibson, and M^{r} Edmund Hopwood Esquire the bearer heerof vnder the countenaunce of her ma^{ties} high comission ecclesiasticall, to geeue in our aunswers by the first of Nouember, vnto our Bisshop, concerning our future actions in those matters of conformitie as bie the decree then set downe may further appeare: wee vnder stading that this acco^{n} hath taken its proceeding from yo^{r} L^{ps} speciall direccon to our Bisshop, and that the same also is to receaue his end beefore your L^{p}, haue thought it o^{r} duties not onely to geeue in our aunsweres to our owne Bisshop, as by the said decree wee are appointed, but also to send vnto yo^{u} a transcript of the same,

[11] "The Preachers Letter," and the rest of the correspondence here printed, is preserved in the Rawlinson *MS.*, c. 167, ff. 57–63, Bodl., and although connected with the *Description of the State Civil and Ecclesiastical of the County of Lancaster*, by the same individuals (Tanner *MS.*, 144, p. 28, *Ibid.*), is only a transcript of the original, without date. These letters are unknown to the York antiquaries, and yet there is a large book in the archbishop's registry filled with the comperts at the visitation in 1590, and there is also an earlier book for 1578. Oliver Carter, the friend of lord Burghley (Peck's *Desid. Cur.*, vol. i, lib. iii, p. 37), was probably not the writer of the "Preachers' Letter," as the orthography and style are not his. He had an arbitrary way of spelling words, and in fact spelled just as he pleased, whilst in this letter there is somewhat more of system and uniformity, although the mode of spelling at that time was not fixed, and was, according to our nineteenth century *Dictionary* nomenclature, wonderfully incorrect and fanciful.

subscribed also with o^r^ owne handes, w^ch^ wee shalbee ready heer-after to auouch as fully as that wee now are to geeue in to o^r^ Bisshop. Bie w^ch^ wee trust wee shall sufficiently approue vnto yo^u^ the quiet and peaceable minde we haue all caryed in o^r^ pub-lick ministery. In regard wherof wee are humbly to craue yo^r^ Lordship not to vrge vs to anie more particular aunswere, then wee haue therin already set downe. (a) considering first that it

(a) The like order was taken where like occasion was offered.

hath not been anie generall course taken by yo^r^ visitours (for ought that wee can vnderstand) in other partes of your prouince, nether in other partes of the dioces of Chester, but in our Deanry[12] in the county of Lancaster (saue onely that two of vs[13] haue been drawen thereto out of another hundred adioyning) (b) then also for

(b) They were all presented three excepted whose doinges in this beehalf also were euident and complained of.

that not anie of vs (for ought that wee do vnderstand) hath been p̄nted in yo^r^ said visitac̄on for not vsing the c̄oion boock in anie part therof, nether also for refusing to were the surplice at anie tyme, beeing duly tendered vnto vs. (c) And thirdly considering

(c) *Quid verbis opus est tum facta videam ?* · Your dailie actions speake against it.

none of vs can iustly bee charged to haue at anie tyme preached against the c̄oion boock or anie part therof. (d) And lastlie, for

(d) Yf anie doubt arise of anie matter in the c̄oion boock the B. of the dioces is to take order for it. Yf the same bee not contrarie to the coion boock, yf the B. of the dioces bee in anie doubt, hee may send to the Archb. to bee resolued.

that it would require a more particular consideraco̅n of all pointes in the c̄oion boock then the time limited vnto vs, by the said decree, will afford, of w^ch^ som happily would require their explica-co̅n by yo^u^ the reuerend fathers of the church beefore our opinions therin and much lesse our acc̄ons may be vrged. And therfore for our future acc̄ons, wee humbly craue they may bee referred to their future trialls, yf by iust complaint heerafter they shalbe brought in question beefore yo^r^ Lordship: In the censure

[12] Manchester.

[13] Fleetwood of Wigan, and Leigh of Standish.

wherof as also of this our present aunswere, (e) wee are yet thus

(e) Disobedience is no waie to reforme the ignoraunce of the people. *Fides ex auditu.* Besides there bee ecclesiasticall censure and lawes for their reformacõn.

much further to beseech yo^r Lp. to take knowledge and consideracõn of the generall state of the people amongst whome wee liue, standing of two sortes, the obstinate papist and the zealous professo^rs of religion: The one sort beeing (as S^t Paule speaketh of the Athenians) in all thinges too superstitious, and therfore make everie ceremonie of our church, but especially that of the crosse, as an idoll of their church. (f) The other sort so far caryed

(f) This is *scandalū acceptū non datū* but to breake them nowe beeing established bie auctoritie beeing not contrarie to God his word, is *scandalū datū*. No good sheepe will forsake his pastor for doing his dutie.

into scandall at those thinges, w^ch so greatly are drawen into abuse by the papists, that plainely many of them would in sundrie places, leaue vs and our ministracõn, yf wee should bee brought vnder the same (g) whome to grieue in anie thing of that

(g) It ought to seeme a greater matter to greeue the whole state of the church.

kinde, it may seeme no small matter to such of their pasto^rs (especially) by whome they haue been reclaimed from papistrie, and brought to the gospell. (h) In respect of both w^ch, howsoeuer

(h) Theie are lawfull and tolerable amongst all her Ma^ties subiectes who ought to bee obedient to her lawes.

otherwise they may bee thought lawfull and tolerable els where, yet assuredly in these partes of our countrey, they may seeme lesse expedient, then in anie other part of the realme: (i) Wher-

(i) You should geeue no aduantage to the aduersarie ag^t your selues, but bie your wise and circumspect walking stop their mouthes.

unto also yf it may please yo^r good Lp to add this further consideracõn that wheras these manie yeares wee haue continually been called both by the eccliasticall cõmission when it was, and also by the ciuill auctoritie, euer since the other hath ceased, to make pñtm^ts of the papists amongst vs, by meanes wherof manie of them haue been reformed, but the most of them therby stirred vp in rancour and malice against vs. Now they taking aduantage

and courage to themselues by these p̄nt proceedings w^ch are taken against vs in yo^r L^ps (k)visitac̄on, as thinking now all protec̄on

(k) This is a *non causa ad causam*. Your owne actions are the cause of it and not mie visitacōn.

to bee taken from vs, do begin to make reuenge of o^r former dutifull imploim^ts against them, by bringing vs in question at the assises and sessions, for these matters of inconformitie: w^ch is likely to fall out to bee a sufficient scourge for anie offence in these smaller matters, although wee feele not a more grieuous smart by the prosecuc̄ons of those whome wee hold for reuerend fathers, and (l)protectors of vs against y^e malicious practises of

(l) Wee cannot protect your disorders.

the professed aduersaries of o^r ministery. These considerac̄ons (right reuerend in the Lord) beeing well knowen and duely weighed of (m)our owne Bisshop, haue hitherto caused him to deale

(m) Nothing hitherto alleaged can bee anie warrant for your B. to beare w^th the breaking of these orders or for you to do it.

favourablely w^th vs in these matters.[14] In w^ch fauorable course wee doubt not, but (of himself) hee purposeth to continue, as finding it most expedient for our state w^ch considerac̄ons also (no doubt) haue drawen heertofore the like grace towards us, from yo^r L^ps most worthy (n)predecesso^r.[15] And therfore sith o^r latter dealings

(n) A small comendacōn for anie in auctoritie to winck at the busines of the church.

haue not altered from the former but in all wee haue caried one tenor, to wit, a quiet and peaceable course in the faithfull work of o^r ministery: wee trust yo^r good L^p vpon this full intelligence of our state, will not (o)varie from the former fauourable pro-

(o) I must varie from your proceedinges, when they varie from her ma^ties lawfull and godlie proceedinges, and from the state of our whole church.

ceedinges, w^ch hitherto haue been taken w^th vs, wherin wee doubt

[14] See pp. xiii, xiv, Introduction, *ante*, where the leniency of bishop Chaderton towards his clergy is named.

[15] His tolerant and discreet predecessor was Dr. Edwin Sandys, a north country man, master of St. Catharine's college, Cambridge, bishop of Worcester 1569, bishop of London 1570, and archbishop of York 1576–7. He died in 1588.

not but yo^{r} Lordship shall finde (p)a far greater blessing to the good

(p) I thinck God had more greatlie blessed your labours yf you had shewed more conformitie.

reformac̃on of our country from the grosse idolatry and heathnish prophanac̃ons w^{ch} yet continue with many amongst vs, then yf a more strict course were taken in these smaller matters of inconformitie in the preachers. And in this beehalf wee have requested this gentleman M^{r} Hopwood (beeing a Justice of the peace in our country, and one of the ec̃eliasticall com̃ission, and an earnest fauourer of the preachers and the work of the ministery) to attend yo^{r} Lordship wth these our letters, that by him yo^{u} may bee more fully enformed of o^{r} doinges and wee also certified of yo^{r} graces pleasure, which wee all and every of vs shalbee ready to attend in all duty as apperteineth. The father of all blessings abounde towards yo^{u} in euery grace, Amen.

Your Lordships in all dutie

OLIUER CARTER preacher of Manchester.
EDWARD FFLEETWOODDE parson of Wigan.
W. LEYGH parson of Standish.
EDWARD ASHETON parson of Midleton.
PETER SHAW parson of Bury.
EDWARD WELSHE Vicar of Blackburne.
WIIIM LANGLEY parson of P'stwiche.
JOHN BUCKLEY preacher at Manchester.
JOHN HILL preacher at Prestwiche.
THOMAS HUNT preacher at Oldham.
RICHARD MIDGLEY pastor of Rachdale.

ffor satisfac̃on of your Lordshippes order proposed vnto vs in the college of Manchester, the second day of September in the pñce of M^{r} D^{r} Gibson and M^{r} Edmund Hopwood: this is as well the seuerall as ioinet aunswere of vs whose names are heer under written as followeth. To wit, that as wee haue heertofore generally vsed the c̃oion boock in all diuine seruice and none other, and in all other thinges w^{ch} concerne our publique ministery,

haue so peaceably caryed our selues, as well in practise, as doctrine, that the aduersaries of religion amongest whome wee liue, are not able iustly to charge vs to haue been contemners of autoritie, or recusantes of anie thing by lawe prescribed: So wee meane (bie Gods grace) heerafter to continue.

OLIUER CARTER.
EDWARD FLETEWOODDE.
W. LEIGH.[16]
WILLIAM LANGLEY.
EDWARD ASHETON.
PETER SHAW.
EDWARD WELSH.
JOHN BUCKLEY.
JOHN HILL.
THOMAS HUNT.
RICHARD MIDGLEY
pastor of Rachdale.

[16] For a long notice of Mr. William Leigh, a learned and distinguished Lancashire man, fellow of Brasenose college, Oxon., B.A. 1574, M.A. 1578, B.D. 1586, see *Derby Household Books*, p. 117, Notes, and Wood's *Athen. Oxon.* (Bliss), vol. ii, p. 642. His brass monument still remains in the chancel at Standish church, on which is engraven, "Conditum est hic corpus Gulielmi Leigh S. T. Bac. veræ religionis professoris sinceri hæresium propulsatoris acerrimi, concionatoris suavissimi, hujus ecclesiæ quinquaginta tres annos pastoris vigilantiss. cujus non nulla extant, pluraque desiderantur opera, evocati ex hac vita 26 Nov. an. Dom. 1639 ætatis suæ octogesimo nono." It has been doubted whether he ever was tutor to prince Henry, as he received no preferment from the crown, and was collated to the rectory of Standish, apparently through lapse, by bishop Chaderton; but in an account of the establishment of the household of prince Henry, in the year 1610, "M^r Lee" occurs amongst the chaplains of the prince. (*Harl. MS.*, No. 642, fol. 239; *Royal Household Books*, pub. by the Society of Antiq., p. 329, 4to, 1790); and Rawlinson expressly states that he was "Tutor to Prince Henry," (Wood's (Bliss) *Athen. Oxon.*, vol. ii, p. 643), and Tanner, that in 1608 lord chancellor Egerton gave him the mastership of Ewelm hospital, in Oxfordshire. (*Ibid.*) It is somewhat remarkable that the king and the two earls of Derby whom he served recognized but did not reward his great abilities; but probably his humility led him to say, as sir Henry Wotton (on taking deacon's orders) said to king James, "*Premant torcular qui vindemiarunt;* let them press the grapes, and fill the vessels, and taste the wine, that have gathered the vintage."

An answere to my Lord of Chesters l're concerning the premises, (by the Archbishop of York.)

The first answeare.

My verie good Lord, I can hardly be ꝑswaded that the breaking of the orders of the church, the omitting of the dutie of the ministers can make for the peace of the same and the further-aunce of the gospell, but rather the contrary and so I take your reason to bee *secundum non causam vt causa.* It may make for the quietnes of those particular persons and their adherents, and so your argmt holdeth a *dicto secundum quid ad quid simpliciter.* you thinck if they may inioy som little liberty, they will not medle with state and governmt I take it no good course to geeue men leaue to do euill beecawse they may do good, This is no good foundac̃on or no good roote of good acc̃ons. Of such thornes can not bee gathered good grapes. The smaller the matters are, the sooner they are obeyed, and as small as they are *schisma est eadem sequentium separatio* in these externall thinges *Quare cum leuiora quæ fingitis fugitis, ipsū sacrilegiū schismatis, quod est grauius omnibus comisistis.* And of such litle sparckes com̃eth often tymes great flames of small cloudes great raine. Elias seruant did first see a litle cloude arise, like a mans hand, and im̃ediatly the heauens did waxe black with winde and there followed a great raine. In your lr̃e dated the thirteth of September you confesse that you are not able to beare so heauie a burthen, as to reforme these small disorders. One of the chiefest reasons the preachers alleage in their ł're brought to mee by Mr Hopwood is, that those thinges haue been greatly abused in the time of Popery, and are now also of many superstitiously vsed. This I take to bee *fallaciā accidentis* to take away the thing beecause of the abuse And the omitting of our owne dutie, is no way to reforme the blindnes of the people *Fides ex auditu.* There bee eccl̃iasticall censures and other lawes for their reformac̃on. Therfore my Lord, I see no sufficient reason alleaged

August. contra Crescon. Gram. Lib. 2, cap. 3. Idem de baptismo contra Donat. cap. 7.

Rom. 10.

either in your letters, or the preachers, to warrant yo^{u} to vse anie such tolleracõn or for them to take anie such tolleration at your handes for the breaking of the orders of the church established by auctoritie, seeing that wee must bee subiect not onely for
Rom. 13. feare of vengeance, but *for conscience sake.* Therfore vpon conference with M^{r} Bunney,[17] and M^{r} Hopwood at his beeing heere it was concluded that they should haue diuine seruice celebrated in their churches, and the sacram^{ts} administred, according to the order of the book of Comon Prayer in a surplus. And because it should appeare that this did rather proceed of their owne voluntarie dutifull obedience then otherwise there is sufficient leasure geeuen them till Shrouetide or o^{r} Lady day to spie som conuenient tyme to conforme themselues and so to continue. And this order my trust is and request that yo^{u} will see obserued not onely there, but in all your dioces, and that you will first beegin with your owne colledge at Manchester. Yf anie bee desirous to bee farther satisfied in these poinctes, yo^{r} godly learned wisdome can doe it. Yf anie of them bee disposed to conferre with mee, they shalbee heartily welcome, I will do it in most charitable and brotherlike manner. Yf anie man be contentious, wee haue no such custome nor the church of Christ.

[17] Edmund Bunney, eldest son of Richard Bunney, esq., of Newland, near Wakefield, prebendary and subdean of York, and rector of Bolton Percy. He was a great preacher, an author of some repute, and was of great use in the diocese of York. Anthony à Wood gives an interesting account of his preaching tours, "accompanied with two men in black liveries, with horses;" and says that "he was the most *fluid* preacher in the reign of qu. Elizabeth" — "insomuch that many were pleased to say he was troubled with the *divinity squirt.*" Mr. Bunney died in 1616–17, and was buried in York minster.

THE SECOND ANSWERE VNTO MY LORD OF CHESTERS L'RES, (BY THE ARCHBISHOP OF YORK.)

My verie good Lord, I receaued yo^{r} lr̃s dated the 25th of October and aboute the same time, M^{r} Hopwood brought mee lr̃s from the preachers of Manchester deanry, and therabouts. I do not finde by you, or by them anie sufficient reason alleaged to warrant you to vse anie such tolerac̃on, or them to take it at your handes, for that the breaking of the orders of our church not beeing contrary to God his word, and beeing established by aucthoritie, Wee must bee subiect not beecause of wrath onely, but also for conscience sake. Therfore I sent them word by M^{r} Hopwood, that according to the order of the book of com̃on prayer, they should haue diuine seruice celebrated in their churches and the sacraments administred in a surplus. And these bee to require you, to cause the same order to bee obserued both in their churches and throughout all yo^{r} dioces, and first to begin with your owne college of Manchester. And beecause this should seeme rather to proceed of their owne dutifull obedience then otherwise: there is good leasure geeuen them betwixt this and our Lady day, to conforme themselues. Yf anie of the preachers desire further to bee satisfied, your godly learned wisdome is able to do it. Yf anie of them bee disposed to conferre with mee, they shalbee most heartily welcome. But yf any man bee contentious, wee haue no such custom̃e, nor the church of Christ. My purpose is by Gods help verie shortly to renewe the com̃ission againe. Therfore I would haue yo^{r} Lordship send mee the names of such, as yo^{u} would haue ioyned with you. You knowe what was promised to her ma^{tie} when yo^{u} and I beecame suiters for the com̃ission when the subsidie was exhibited for the prouince of York. Some time shalbee appointed, for the reformac̃on of the status of the cathedrall church of Chester. Send mee word I pray yo^{u}, what you haue done w^{t} M^{r} Gosnoulde[18] of whome you

[18] For some account of Mr. James Gosnell, see *Descript. of the State, Civil and Eccl.*, p. 37, Note, *ante*.

made complainte in your last lr̃e. Require M^r^ Hunt[19] seruing vnder M^r^ Longley to bee w^th^ mee the 23^th^ of January next, or therabouts.

[19] Thomas Hunt, M.A., of . . . . . college, Oxford, was nominated to St. Mary's church, Oldham, by the Rev. William Langley, rector of Prestwich, the patron in right of his living, before the year 1589. Mr. Hunt was, according to Dr. Whitaker, "a schoolmaster of great eminence." He had vacated the poor benefice before the year 1612, but whether by resignation or death is unknown. He was called a Puritan, and was a zealous preacher. If he saw archbishop Piers' letter to his diocesan he could hardly fail to deem the "requirement" curt in expression, ominous in its vagueness, and indicative of ulterior measures, as the perplexed wife, her trembling son, and even the aristocratic schoolboys of the homely parsonage of Oldham were painfully aware that York castle contained at that moment many a stubborn clerical prisoner who had not been able to steer his way very dexterously through the perilous ecclesiastical navigation on which he had embarked. On the 11 October 1608, at a visitation of the chancellor of Chester held at Manchester, it appeared in evidence that "Mr. Thomas Hunt, Curat of Oldham, Weareth not the surplice in tyme of publique Praiers and in Ministering the Sacraments, useth not the sign of the Cross in Baptism, neither doth he meet the dead corpses of such as come to be buryed at the Church Steele." (*Lanc. MSS.*, vol. xxii, p. 186.) Young George, afterwards sir George Radcliffe, the friend and secretary of the great lord Strafford, writing to his mother from Oldham, where he was a pupil of Mr. Hunt's, 29 February 1608–9, says, "I think my Maister shall not be called till May-day, for the Bishop's Pursivant hath promised him (if he be called) to stay two or three Court days," (*Life and Corresp. of Sir Geo. Radcliffe*, pp. 20–31,) and yet Mr. Hunt went to Oxford with his son in April, and had arranged to take another of his pupils, Mr. Francis Wortley (the step-son of the second earl of Devonshire, of that family), to Cambridge, in the same month. At this time Mr. Hunt seems to have been in a bad state of health, (*Ibid.* pp. 18, 27, 30,) although a while before he would gladly have gone to Wakefield, if he could have got the school there. (*Ibid.* p. 17.) Writing from University college, Oxford, George Radcliffe says, "I rest much beholden to Mr. Hunt for his extraordinary kindness shewed unto me here at Oxon," (*Ibid.* p. 44) and he seems always to have regarded his early schoolmaster with great affection. For a notice of him, see *Derby Household Books*, Note, pp. 203–4; *Journal of Nicholas Assheton*, Note, p. 133; *Life and Corresp. of Sir Geo. Radcliffe*, edited by Dr. T. D. Whitaker, 4to, 1810.

An answere vnto Mr Hopwood his l're, (by the Archbishop of York.)

Mr Hopwood,[20] after my heartie commendacõns; vpon conference with Mr Doctor Gibson I vnderstand, that such order as was taken with the preachers of Manchester deanry was also taken with others in my visitacõn where the like occasion was offered; And that all they, who subscribed their names vnto the lrs sent vnto mee, were presented for not wearing the surplus, verie fewe excepted whose doinges also in that beehalf were euident, and otherwise complained of. And whereas they alleage, that they speake not against the cõion boock: *Quid verba audiam cum facta videam?* Their accõns and examples are witnesses to the contrary. Yf anie doubt arise in the cõion boock, the preface of the same doth appoint an order for the resolucõn therof, so it bee not contrary to the book. In their other allegacõns I see no sufficient reason, to warrant the breaking of the order of the church, established by auctoritie and not beeing contrary to God his word. Therfore I do require that according to the order of the cõion boock, they haue diuine seruice celebrated in their churches and the sacraments administred in a surplus against the tyme appointed, signified from mee vnto them by you. Yf anie of them bee desirous for their further satisfaccõn, to confer with mee, they shalbee most heartily welcõme. I loock to heare from youu verie shortly what is done heerin, according to your promise.

[20] Edmund Hopwood of Hopwood, esq., was the head of one of the oldest and best descended families in South Lancashire, his original progenitor, in the 13th century, probably being a son of Middleton of Middleton, as the arms of Hopwood of Hopwood, Langley of Langley, and Ashworth of Ashworth (three townships in the parish of Middleton), all indicate a common ancestor. The Hopwoods were descended in blood from the Langleys of Agecroft (a branch from Langley), the Davenports of Bramhall, the Asshetons of Middleton, and the Gerards of Ince, and their alliances were, generation after generation, with local families of the highest social position, so that the gentleman who at this time stood forward as the champion of the Reformed Church and her clergy was not an obscure individual, (*Lanc. MSS.*, vol. iii, p. 299), but a man of ancient lineage, a deputy-lieutenant of the earl of Derby, in the commission of

the peace for the county, and an ecclesiastical commissioner for the province of York, distinguished by the conscientious discharge of some difficult public duties, and justly endeared to the clergy, whose respect, goodwill, and confidence he possessed. His life was instructive, and his influence was strengthened by his consistent character. He was the eldest son of John Hopwood, esq., and was baptized at Middleton church 3 March 1541–2 (*Reg. Book*), and losing his father early in life was brought up by his grandfather, Edmund Hopwood of Hopwood, esq., and is described in the year 1558 as "his heir apparent." He married Alice, daughter of his near neighbour, Edmund Assheton of Chaderton, esq. (born in 1523 and died in 1584), a man who embraced the Reformed Faith in his youth, and was distinguished as the warm personal friend of Bradford the martyr, whom he visited in prison, supported his cause, and boldly vindicated his proceedings, receiving from the glorious martyr messages of "grace, mercy and peace," when "in bonds and condemned for the true doctrine." The grandmother of Mr. Assheton was a daughter of sir James Harrington, and Bradford had been a "serving man," or pay-master under sir John Harrington in 1544, when treasurer of the camp of Henry VIII. at Boulogne. It seems therefore probable that his connection with the treasurer was owing to his family and himself being personally known to the Asshetons of Chaderton, and they, in after years, received him, "not as a servant, but above a servant, a brother beloved." Mr. Edmund Assheton married Ann, daughter of Raphe Prestwich of Holme, esq., like himself, a justice of the peace, and a great favourer of the Reformation. The Hopwoods of Hopwood, and the Asshetons of Chaderton, were distinguished by what was called their "Puritanism," which was only a nickname given to church families and individuals who were more exemplary and devout than their neighbours.

Edmund Hopwood here named buried his wife at Middleton in the year 1596, and also his eldest son, John Hopwood, gent., in the year 1600. The latter left a son Edmund, baptized at Middleton 23 May 1597, and thus by a remarkable coincidence he was left to succeed his grandfather, as had been the case with the heir in the preceding generation. He was betrothed at the same place the very day after his grandfather's death, when of the immature age of 14 years, the form being doubtless a contract only made in *facie ecclesiæ*, and in conformity with a provision made by the old man in a deed of settlement dated 18 January 1611, whereby he conveyed his manors and lands of Hopwood, Thornham, Siddal, and Middleton, to his friends and kinsmen Theophilus Assheton of Clegg hall, esq., LL.D., councillor-at-law, Laurence Habergham of Habergham, esq., James Chetham of Nuthurst, John Cudworth of Werneth, and John Cudworth, junr., his son and heir, gentn., for the purpose of raising and settling portions for his sons Edmund, James, Leonard, Anthony, Richard, and Daniel, for Sarah Hopwood his daughter, and also for Priscilla Tunstall, Winifred Hopwood, Elizabeth Hopwood, and Mary, wife of Francis Chadwick of Knatbank, gent., daughters of John Hopwood, gent., deceased. He recites that certain lands were settled by deed dated 1 December, 26 Eliz., on the marriage of his son John Hopwood, with Dorothy, daughter of Charles Holt of Stubley, esq., and afterwards the wife, and at that time the widow of Robert Holt of Ashworth, esq., and he proceeded, "my grandson and heir Edmund Hopwood shall not contract matrimony or espousals with any

person without my consent and licence in writing first had, or if he having attained the age of *fourteen* years refuse, or being thereunto reasonably requested forbear to marrie or take to wyfe such woman as I shall require him to marrie," then the trustees are empowered to take the yearly rent of 100*l.*, being a third part out of the said premises, to satisfy the title of wardship, and to continue the same for five years. (*Lanc. MSS.*, vol. xxiv., p. 303.)

The following are extracted from the *Parish Registers* of Middleton, the first recording the death of the friend of "the Preachers of Manchester," and the second the marriage of his grandson and heir :

"Edmund Hopwoode of Hopwoode Esq^er^ deceased the first daie of ffebr. anno 1611 at eleven of y^e^ clocke before noone And was buried at Midleton before 10 of y^e^ clocke in y^e^ night of y^e^ same daye, 1611–12."

"Edmund Hopwood gent. and Dorothie Assheton were married uppon Sundaye the second daie of ffebru. in thafforenoone in y^e^ time of Divine service by mee John Walkdene Clerke, Curat of Middleton w^th^ the consente of both theire parentes accordinge to Lawe and by force of A Lycence granted from Chester dated y^e^ first daye of thabove named month of ffebr. Anno 1611." The young wife, chosen for him by his grandfather, was the daughter of Mr. Edward Assheton, B.D., the parson of Middleton, one of the signatories, for whom see pp. 42–45, *ante*, Note; by his wife he had issue five sons and five daughters. Her fortune was 600*l.* All the various items in money, bonds, goods, and cattle, &c., were recorded by him and a discharge for the same given to Mrs. Dorothy Assheton, widow, 27 Nov. 1629. (*Lanc. MSS.*, vol. xxxvii, p. 378.)

The most important events of the old gentleman's life seem to have taken place when he was almost *in extremis* — the making of his will and the marriage of his grandson. His will is dated on the day of his death, in which he describes himself as "the unprofitable servant of Almightie God, being weak in body." He says, "I give my bodye, with a good will and cheerful heart, to Christian Buriall within y^e^ parish Church of Middleton as neere unto the buriall place of mine ancestours as convenientlie may be, nothing doubting, accordinge to the article of my faith, at the Great Daie of the Generall Resurrection, when we shall all appeare before the Judgement Seat of Christ, I shall receive the same againe by the mighty power of God, whereby He is able to subdue all things to Himself, not a corruptible, weake, vile body, as now it is, but an incorruptible, immortal and living perfect body, like unto the glorious body of the Elect People of my Lord and Saviour Jesus Christ." "I have already settled my estates for the continuation of the same in my name, blood, and kindred, for so long time as shall please God." "All the glass and wainscot in and about my capital messuages called Hopwood and Staintcliffe shall be annexed to the Freehold and all my Armour for the Warrs at Hopwood and Staintcliffe shall remain as heir loomes to my heirs for ever. All the residue to my son James and to Elizabeth Holland, my daughter. To my loving cousen Humphrey Davenport one ring of gold with a Death's head thereupon, engraven with this posie, HODIE MIHI CRAS TIBI. To all my sons-in-law a Gold Ring of like fashion, with some posie, as my Cozen Davenport his Ring, to waigh xxx^s^; and to my sons Rings of xv^s^ value. I order the disposal of my Fu-

neral to the discretion of Theophilus Asheton, Laurence Habergham, James Chetham, John Cudworth, and John Cudworth, his son, and I doe desire Edward Assheton Parson of Middleton to Preach att my Funerall. I appoint my loving Grandchild Edmund Hopwood sole Executor, and my said Cozen Humphrey Davenport and Theophilus Asheton Esq^res^ Overseers." The Goods were 'praised 27 Febr. 1611–12, and the "Books" were valued at xii^li^ v^s^ viii^d^. (*Lanc. MSS.*, vol. xxxvii, p. 346.)